2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

ACKNOWLEDGMENTS

122

I MUST first thank the National Geographic Society, who, for the second time, honoured me with the leadership of one of their Australian expeditions.

To my companions, I am most grateful for their friendliness and co-operation; our stay on Melville Island was indeed a happy experience. I should like however specifically to acknowledge the help I received, in my research, from Miss Jane Goodale and Mr. William Harney, and my appreciation of the appetizing meals prepared by Mr. George Joy from the strange flesh food of Melville Island.

I also wish to thank Mr. John Bonython for providing the funds for the geological survey, Sir Douglas Mawson for obtaining a refund of my salary which had been deducted for the period of the expedition, the Hon. Paul Hasluck, Minister for Territories, for his assistance, the Trans-Australian Air-lines for granting me several free air passages to Darwin, the South Australian Museum for the use of their facilities and the services of an artist, Miss Patricia Catcheside for her skill and care in preparing the drawings for this book, and the National Geographic Society and Mr. Harold L. Sheard for the gifts of the colour blocks of the frontispiece and Plate 28 respectively.

Again, my thanks are due to Mrs. Jean Truran for typing the final manuscript, to my wife for undertaking the onerous task of checking manuscript and printers' proofs in all stages, and preparing the index, Miss Jane Goodale for permission to use her photographs, Plates 23C and 26C, and the National Geographic Society for permission to use photographs made by me of Plates 1, 23, 24, 25, 26, 27, 44, 45, and frontispiece.

2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

After Cooper had established himself a number of investigators, Brown in 1905, Klaatsch in 1906, Spencer and Basedow in 1911, and Fry in 1913, paid short visits to the Islands, and recorded valuable information on the aborigines and their ceremonial life.

Following their departure no research work was carried out until 1929, when Hart spent a year or more among the aborigines of Melville and Bathurst Islands. But though Hart must have collected a great deal of data among the almost untouched aborigines of those times, he has published only two short papers on their customs. (Hart, 1930, pp. 167–80; pp. 280–290.)

Again there was a lag in time, except for a short paper by Harney and Elkin (1942, pp. 228–34), until Pilling in 1953, stationed at the Bathurst Island Sacred Heart Mission, spent over a year studying aboriginal life and social organization.[1]

In 1954 the National Geographic Society's expedition established a camp at Snake Bay on the north coast of Melville Island (Fig. 1), and for six months studied the ethnology, the geology and the ornithology of the area. Although the National Geographic Society of America provided the bulk of the funds, Mr. John Bonython of Adelaide financed the geological survey of Melville and Bathurst Islands.

The expedition party of American and Australian scientists was an excellent example of international co-operation. It was made up of Miss Jane Goodale, ethnologist, and Dr. Carleton Coon, Professor of Anthropology, both from the University of Pennsylvania; Mr. David Parsons, ornithologist from Yale University; Mr. Brian Daily, geologist from the University of Adelaide; Mr. William E. Harney, guide, Mr. George Joy, cook, and myself, as leader and ethnologist.

Our combined research covered a wide field. Miss Goodale concentrated on the place of the women and children in the community, Mr. Parsons collected and studied the birds of the island, Mr. Daily, by an examination of the outcropping rocks, established the geological history of Melville and Bathurst Islands, whilst I, apart from the duties of leadership, concentrated on the art, myth, and particularly the burial ceremonies.

During their visit, Dr. Carleton Coon and his wife made a special study of the physical characteristics of the aborigines.

I chose Melville Island as a centre of research, because it was evident from the scattered writings of Basedow, Fry, Hart, Harney, Spencer and

[1] The Sacred Heart Mission was established on Bathurst Island, opposite Cooper's camp, during 1911.

3: Hart E-5 (1928-1929) 1930 OI20 Tiwi OI20

THE TIWI OF MELVILLE AND BATHURST ISLANDS

By C. W. M. HART[1]

MELVILLE and Bathurst Islands lie off the north coast of Australia some fifty to eighty miles north-east of Port Darwin. They are divided from the mainland by Dundas Straits, which at their narrowest part are about twenty-five miles wide, this being the approximate distance between the Vernon Group and Cape Gambier on Melville Island. The latter is the largest island in the Commonwealth of Australia with the exception of Tasmania, being some seventy miles long by forty miles wide, and containing about one and a half million acres. Bathurst Island is about one-third of that size, and is separated from its neighbour by Apsley Strait, which varies in width from about a quarter of a mile opposite the mission to two or three miles below Fort Dundas.

The first settlement in Northern Australia was made on Melville Island at a spot named Fort Dundas in Apsley Strait. It was founded on the 26th September, 1824, by Captain Gordon Bremer, R.N., of H.M.S. *Tamar*, who had been specially sent from Sydney for the purpose. Chiefly owing to difficulties with the natives, the settlement was abandoned on 31st March, 1829, when the convicts, troops, stores, etc., were transferred to Fort Wellington, on the Coburg Peninsula of the mainland. To-day a few piles of stones and a dilapidated ramparted ditch are all that is to be seen of this outpost of empire.

From 1829 until 1911, when the Sacred Heart Mission Station was established on Bathurst Island, no permanent settlement was made on either of these islands, though they were visited from time to time, and various buffalo shooters and timber-getters resided there for varying periods, the best-known of them, R. J. Cooper, having lived on Melville (where his house still stands) from 1894 until 1914. At present Bathurst Island is a native reserve with the missionaries as protectors, and hence

[1] This paper contains some of the results of research carried out as Science Research Scholar of the University of Sydney and with the aid of a grant from the Australian National Research Council.

4: Hart E-5 (1928-1929) 1930 O120 Tiwi O120

PERSONAL NAMES AMONG THE TIWI[1]

By C. W. M. HART

[171] 551 THE Tiwi, who inhabit Melville and Bathurst Islands in North Australia, are in many respects unlike the other Australian peoples. So little is known, however, about the subject of personal names among Australian tribes that it is impossible to say whether in this respect also [121] they are atypical. Among the Tiwi at any rate personal names and the customs attaching to them play a very important part in the life of the tribe, and in this paper an attempt is made to describe this element of their culture and to explain it.

Every member of the Tiwi has not one name but many, each of which belongs to him or her alone and each having an equal validity as a term of address or of description, though naturally some are used more frequently than others. This is to say, although a man with five different names may be addressed or referred to by any one of those five names, nevertheless the normal thing is for one name to be much more generally used than any of the others, it being for a native, as for us, much easier to think of a person by a single name than by several.

553 602 The multiplicity of names is accounted for by the fact that quite a number of the relatives have the right to bestow names upon a new-born child and a certain proportion of them will always exercise that right. The father may always bestow names upon his own children, and the father's brothers, who are of course the classificatory fathers of the child, have the same power. The mother's brothers may also bestow names upon a child, should they so desire, and less frequently children will be found bearing names given to them by the older men of their own totem clan, that is not only the mother's brothers but also other

[122] [1] This paper, which was presented to Section F, Anthropology, of the Australian and New Zealand Association for the Advancement of Science at the Brisbane Meeting, May 1930, contains part of the results of research carried out in 1928 and 1929 as Science Research Scholar of Sydney University, and with the aid of a grant from the Australian National Research Council.

A Bathurst Island Mourning Rite.

Sir:

121 Late in February, 1913, word came to Darwin that a fatal epidemic was prevalent in Bathurst and Melville Islands, and I was instructed to visit the islands and do anything possible to help.

● 122 I arrived at the Roman Catholic Mission Station at the southern end of Apsley Strait on Bathurst Island on March 2nd, and four days later, with the kindly assistance of Father Coudreau, set off up the Strait in a ten-foot sailing dinghy with a Malay, Matthew Gar, who had a smattering of the native language, two adult islanders, Mari and Dulin, a small native boy, Olinyarra, and stores. On the fourth day at Marinlampi, about two miles from Point Brace, at the northern end of the strait, a native camp was found. There were about thirty natives in the group, variously painted. 765 An old man, later found to be named Kerbo, was sitting chanting beside a small heap of red stones in the centre of a cleared circle about twelve feet in diameter. A pile of cooked yams was beside him and he was [177] scraping them with a mission-given knife. The time of my arrival was about ten in the morning. A small boy squatted beside the old man at times but otherwise the natives lounged about outside the circle indifferently coming and going. It appeared that a death ceremony was in progress. A woman sitting with her three boys under a pandanus palm nearby was pointed out as the mother of the dead man. When all the yams had been peeled the old man walked about in [595] the circle chanting and clacking two sticks together. There was an intermission until about 2 p.m., when the old man resumed his chanting. About 4 p.m. he returned again and proceeded to cut up the yams, placing

[p 79-A]

10:Goodale E-5 (1954) 1962 OI20 Tiwi OI20

discussed the factor of relative age as a major determinant of unilateral cross-cousin marriage in the particular type of contract which is universal for first marriages among females and is also the preferred contract for males. I have also described several variant patterns of Tiwi marriage contracts and have shown that these cannot be considered as alternatives to the preferred type but rather as additional patterns which apply only to a woman's secondary marriages. These additional types of contracts are also, to some extent, conditioned by the relative ages of the participants, but the resultant form of marriage may vary from a continuance of patrilateral cross-cousin marriage to matrilateral cross-cousin marriage and even to marriage with certain relatives who are not cross-cousins. The wide variation in contracts leading to secondary marriages for women does not affect the continuance of preferred unilateral cross-cousin marriage or the exchange of wives between particular descent and local groups until the second generation after the variant marriage. Consequently, any change in the social organization of the Tiwi brought about by variations in marriage contracts is a gradual change, but it is also an inevitable and accepted form of change. The Tiwi rightly consider that as individuals they have considerable freedom in the selection of mates from almost any descent and local group and even from among a number of categories of kinsmen. Their Ego-oriented marriage system provides both stability and flexibility, and this is reflected in their system of kin classification.

NOTES

1. The field work on which this paper is based was undertaken in 1954 at the Snake Bay Native Settlement on Melville Island and was jointly financed by the National Geographic Society and the University Museum, University of Pennsylvania.
2. In 1959, I used the relative age of spouses in a preliminary analysis of Tiwi unilateral cross-cousin marriage (Goodale 1959). It was with considerable pleasure that I found that a similar analysis by Rose (1960) had quite independently arrived at the same conclusions. Even more interesting was the fact that in cases where I had to calculate expected ages for many of my kin relations, Rose, with more complete age data, could give the average and range in ages for the same relatives, and that in most cases his "average" and my "estimated" ages were the same or within one or two years of one another.
3. For their valuable comments, criticisms, and advice I wish to express my heartfelt thanks to Robbins Burling, Ward H. Goodenough, Edward B. Harper, Barbara S. Lane, and George P. Murdock.
4. Unfortunately, since the only age data collected in the field were for husbands and wives, I have had to use expected ages rather than average or mean ages throughout most of this paper (see note 2 above).
5. The Tiwi believe that sexual intercourse is the direct and only cause of menarche.

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12:Goodale E-5 (1954) 1957 OI20 Tiwi OI20

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"ALONGA BUSH"

A TIWI HUNT

Jane Goodale

It was April when I arrived on Melville Island, in the company of a small group of men, with the purpose of studying the culture of the Islanders, and it was eight months later that I packed up my notebooks and flew home. During this time we were amply supported by the National Geographic Society and the University Museum.

In my notebooks was all the information I could gather concerning the way of life, past and present, of this particular tribe of Australian Aboriginals. Much of the information in these diaries will eventually find its way into proper chapters of a Ph.D. thesis concerned with the particular economic system, tribal organization, ceremonial activities, and so on. My hand-written notes of day-by-day observations will be transformed through analysis into scientifically derived generalizations so that the information will be in the form most useful to other ethnographers. Included will be the so-called "typical daily life" of a group of interesting and very primitive hunters and gatherers; but because of the demands of time and space some things will be left out: the account of a succession of days, some of which were perhaps almost "typical," but most of which were unique, made so by the personalities of the particular people I was with, by the weather, and by hundreds of little incidents. Only by mixing the days together can one describe a "typical" day and then it becomes a classification and not a true description.

I think something very real is lost by the scientific demands of ethnological reports, so I would like to take this opportunity and space to record some of the incidents which occurred during a series of seven days when I accompanied a group of Melville